

He felt in his heart that he could promote more abundantly the glory of God and advance the interests of souls more efficaciously in becoming a religious. Ever docile to the divine inspiration, he went with three companions to ask admittance to the newly founded monastery of Pierre-qui-Vire, 1872;—he made his profession as a Benedictine July 12th, 1874. In the fall of 1875 we find him, with his three companions, laying the foundations of a Benedictine Monastery in the Diocese of Bayonne, Belloc sur Joyeuse, which though modest indeed in its beginnings, as the mustard seed of the Gospel, was destined to become one day a mighty tree. His Superiors had recognized his sterling qualities and soon after they called him back to the Mother-house, la Pierre-qui-Vire, to entrust to him the delicate charge of Master of Novices. As such, many a one owes him an eternal debt of gratitude.

When in 1880 a godless Government expelled France's noblest sons, Father Thomas went with his novices to the "Island of Saints," and it is useless to say that Ireland gave them a welcome, worthy of Green Erin.

Two years afterwards Father Thomas was in Devonshire, England, restoring an old Cistercian House, Buckfast Ab-

bey, and increasing the number of Catholics a hundredfold. In 1884, God demanded of his servant a great sacrifice: America was calling him, and obedient to the voice of his superiors, the answer came: "Here I am." God only knows at what cost this "*fiat*" was pronounced.

He labored with us the last thirteen years of his eventful life, as superior, prior, and abbot. It would take a volume to relate the beautiful examples of virtue by which he edified us. Suffice it to say that he had chosen as model of Charity, the great St. Odilo of Cluny—of Meekness, St. Francis of Sales—of Humility, our Blessed Lord Himself. It was in the "*Opus Dei*," so much recommended by our holy Father St. Benedict, that Father Thomas most delighted. The church was his dwelling place of predilection. A lasting monument of his zeal and piety is the beautiful church he erected at Sacred Heart to the greatest glory of God, and the Indian School he founded for the salvation of souls.

His children mourn him to-day, but they are consoled by the thought that their beloved and saintly Father, who has done so much for them, "*in fide et lenitate*," (his motto) now enjoys the reward promised to the faithful servant.

A Sketch of American Literature.

BY P. P.

Literature is a positive element of civilized life; but in different countries and epochs it exists sometimes as a passive taste or means of culture, and at others as a development of productive tendencies. The first is the usual form in colonial societies, where the habit of looking to the fatherland for intellectual nutriment as well as political authority is the natural result even of patriotic feeling. The circumstances, too, of young communities like those of the

individual, are unfavorable to original literary production. Life is too absorbing to be recorded otherwise than in statistics. The wants of the hour and the exigencies of practicable responsibility wholly engage the mind. Half a century ago, it was usual to sneer in England at the literary pretensions of America; but the ridicule was quite as unphilosophical as unjust, for it was to be expected that the new settlements would find some of their mental sub-